

A SHORT ^{4175 and 8}
ESSAY

TO ANSWER THE
ARGUMENTS

Moved to promote carrying on *Separation*
from the True ASSOCIATE SYNOD.

TOGETHER WITH

Plain REASONS given, why the *Separate*
Brethren, which first met in Mr. GIB's
House, *April* 10. 1747. cannot be submit-
ted unto as the Lawful ASSOCIATE
SYNOD.

By the Praying Society at *Belfies* in the Community of
Midlem.

Job. xxxii. 9. *Great Men are not always wise. Ver. 10.*
I also will shew mine Opinion.

Isa. xxix. 13. *And their Fear towards me is taught by the*
Precept of Men.

Hos. v. 11. *Ephraim is oppressed, and broken in Judgment;*
because he willingly walked after the Commandment.

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A Short ESSAY to answer the ARGUMENTS Moved to promote carrying on Separation from the True ASSOCIATE SYNOD.

THIS is a Day wherein the Lord in Righteousness is covering the Daughter of Zion with a Cloud, and not regarding his Footstool in the Day of his Anger: That Scripture is fulfilling, *Lo here, and lo there is Christ*; So if it were possible the very Elect should be deceived: Yea such are our Confusions, that many of the Lord's Children are like one that is bereft of his Senses with Blows. A Cup of Astonishment is put into our Hands, *we are made drunken, but not with Wine; to stagger, but not thro' strong Drink*, while that the Lord is thus breaking us in Judgment, yea and confounding the Language both of People and Pastors, so that our Watchmen cannot lift up the Voice together. We are indeed of so weak a Judgment to understand the present Difference that hath happened among the Servants of Jesus, we have Reason to say, that *we have not the Understanding of Men*; yea that which is hard, we have our Fathers and Betters to contend with. God sees it fit (it appears) to call us to contend with Horfes, we have no Pleasure in this. God is Witness, all we have done hitherto, hath been to plead for Peace and Unity; but we are obliged to say, that when we speak for Peace, they are

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keen for War. But it appears to us, that they
(viz.) the separating Brethren, are not seeking
Union, but Dominion over their Brethren, be-
cause no Peace but upon Terms that set up
one Side and overthrows the other. The scrip-
tural Method, is to confess our Faults one to a-
nother, and to forgive one another ; but the
Case is so at present, that the one Part has no
Faults, but all are laid upon the Back of the
other : But there is certainly Ground to turn
the Edge of Complaint against ourselves ; if
Men were more at home, they would be less
abroad. We had no Design to have troubled
the World with any such Thing, were it not
that we are called to do that for which we
have no Light from Scripture nor Conscience ;
namely, to forbear hearing of these Ministers
of the Gospel, yea, to esteem them as excom-
municate Persons and Apostates from the whole
of the Testimony of Jesus, &c. and on the
other Hand to approve of, and homologate all
the Procedures of a protesting Party : These
are the Terms, or then we must be excom-
municate. But we wish the Lord may keep
us from denying any Point of Truth, or yet to
separate what God hath not separate, for fear
of being cast out of the Synagogue. All we aim
at is the Glory of God, the strengthening our
Brethren, according to that Text, *Luke xxii.*
32. not flattering ourselves that we are to re-
claim these upon whom that new and unlaw-
ful Constitution is so far overspread ; neither
do we expect that this is to meet with any bet-
ter Treatment, than others that are more able
to handle the Point ; it's not to the Purpose
doth

they doth answer all with them : But the Occasion
ing of all our Disorders, is a religious Clause in
be some Burgeſſs-Oaths, wherein the Swearer enga-
up ge to maintain the True Religion preſently
ip- profeſſed within the Realm of *Scotland*, re-
a- nouncing Popery : Now, how this doth ho-
the- molagate all the Corruptions of the Eſtabliſh-
no- ment ſince the Revolution, we cannot perceive,
he ſince that Supremacy and Patronage, alſo the
urn Superiority of Officers in the Church are ſo
if near a-Kin to Popery, that the Swearer cannot,
eſſ- if faithful to his Oath, homolagate any of them,
ed or yet any Thing that ſmells of Popery ; or
not yet that a maintaining of the National Profeſ-
we ſion ſeparate from their Practices, and a Re-
e ; nouncing of Popery, doth affect the whole
ers of the Teſtimony, we cannot perceive, for
m- ſuch a Teſtimony as condemns the National
le Profeſſion and adopts Popery, is yet to be fra-
he- med ; known to us there is none ſuch in be-
all- ing in our Land. But whatever be the Defi-
eſe- nitions put upon this Oath, this only we are
m- ſure of, that it never was any Part of the Church
ep of *Scotland's* Teſtimony ; never a Word againſt
to it in all the Teſtimonies of the Martyrs, nei-
ar- ther from Priſon nor Scaffold, altho' it might
im have been done then upon better Footing than
our now, ſeeing Prelacy was then both profeſſed
ii. and authorized by Law. Neither can it be e-
re- vinned, that ever it was made any Ground of
w- Seceſſion by the Associate Preſbytery : We ap-
er- peal to the Teſtimony emitted by them *Anno*
et- 1734. wherein the Grounds of their Seceſſion
le were laid down. Then, if theſe Things were
ſe- duely conſidered, we think that it would eaſi-
th ly

ly appear to every unprejudiced Person, to be a Novation which never before was Matter of Testimony in *Scotland* nor any where else.

The following Arguments and Reasons, we hope that no Fearer of God's Name will draw strained Inferences never intended by us; for we do profess that we are unfeignedly willing to have these and all our other Actions weighed in the Ballance of the Sanctuary; and for what is light and wanting therein, we desire to be humbled before the Lord for the same, because that we cannot know our Errors. May the Lord cleanse us from secret Faults, and keep us back from all presumptuous Sins.

We the praying Society at *Belfises*, to all Societies of this Kind. We who are less than the least of all Saints, and it is by the Grace of God that we are what we are.

Now, in order that we may vindicate ourselves from Calumnies that may be cast on us in this Day, wherein a Man is made an Offender for a Word, and there be many that watch for Iniquity. Then, in order that we may give a Reason of the Hope that is in us, we shall *first* Endeavour to answer some of the most considerable Arguments for Separation, moved to us by our separate Brethren. (*2dly*,) We give some Reasons why we cannot homologate that, nor say *Amen* to the Procedures and Censures of the pretended Synod. *Next*, We shall give a short hint of some Head of our Profession, and so leave it to the World, to judge whether or not we are justly branded with the Characters of Apostates from Christ.

The

The *first* Argument we heard, was the Ambiguity of the Expressions, *The True Religion*, &c. As it is not good to swear ambiguously, it does not appear safe, to make a doubtful Matter, a Term of Communion and Ground of Separation; abstractly taken, it seems to us to be but a slender Ground for Separation, that thro' Grace may not be made a Ground of Suffering, and to suffer in Resistance of that which is to be doubted; but it is the very Truth of Christ to us appears not to be safe, for we want a clear scriptural Precept, a *Thus saith the Lord*, for our Ground of Separation, and no Matters of doubtful Disputation, *Rom. xiv. 1. Him that is weak in the Faith receive you, but not to doubtful Disputations. 1 Tim. vi. 4. He is proud, knowing nothing, but doting about Questions and Strifes of Words, whereof cometh Envy, Strife, &c. 2 Tim. iii. 14. But continue thou in the Things which thou hast learned, and hast been assured of, &c. Chap. ii. 14. Charging them before the Lord, that they strive not about Words to no Profit, but to the subverting of the Hearers. Tit. i. 14. Not giving heed to Jewish Fables, and Commandments of Men, that turn from the Truth, &c.*

The *2d* Argument made use of by them, is, That it is a blending of civil and ecclesiastical Matters together. We approve not putting asunder what God hath joined together, nor yet of mixing what he hath separated: But how this will directly reach that of blending civil and ecclesiastical Things, we do not so clearly see; therefore allow us to ask the Difference betwixt a religious Clause in a civil Oath, and a civil

vil Clause in a religious Oath ; and if there is none, and yet this a blending of them together, then our Covenants must be a blending of them, and refused upon the same Ground. It will readily be objected, that at that Time both civil and ecclesiastical were joined in the Matter, and so no blending of them together.

Then, if it be a Duty for me as a Christian to swear them together, when the civil Magistrate and I do see Eye to Eye in the Matters of Religion ; Will it become a blending of them, when that the Magistrate fails from swearing his Part, or falls short of his Duty in swearing to the Performance of the first Table of the Law ; Will it therefore be a Sin in me to swear to the Performance of the fifth Command ? Or, lawfully called to swear to the second Table of the Law ; Will it be a Sin for me at the same Time, to swear to the first Table of the Law, called thereunto ? If this be a blending of them, let the opposite make it plain and we shall comply ; for we hold, that to place both sacred and civil Offices in the Person of any one Man on Earth, for the Magistrate, to claim or exercise the Power of the Keys, or the Ministry, to claim or exercise the Sword, that is a blending of them together which God hath separated. *2 Chron. xix. 11. And behold, Amariah the chief Priest is over you, in all Matters of the Lord, and Zebadiah the Son of Ishmael, the Ruler of the House of Judah, for all the Kings Matters.* The Things of God, and the Things of Cesar are different Things, and so to be kept separate, but for a Christian to swear Subjection to both Tables of the Law, and that at one, and the

the Time to us appears not to be a blending
 them together, *Psal. cxix. 106.* where Da-
 vid swears to the Performance of all God's Sta-
 tutes; he then certainly swore to both Tables
 of the Law, otherwise he should have halved
 God's Statutes; for he that pretends to keep
 the first Table of the Law to the Dishonour of
 the second, is dealing hypocritically with God;
 yea it is the Judgment of the Harlot whom
 God cannot endure.

The 3^d Argument made use of by the sepa-
 rating Brethren, is, That all Oaths ought to be
 taken in the Mind and Meaning of the Legisla-
 tor, and not in the plain and common Sense of the
 Words: We grant that if the Words be the Mind
 of the Imposer, then the Imposed is to swear
 the same without mental Reservation or Equi-
 vocation from the common Sense of the Words;
 but if that the Imposer have any mental Refer-
 vation unexpressed, or yet different from the
 common Sense of the Words, then it cannot be
 chargeable on the Swearer, for we think both
 Imposer and Imposed are bound to the plain
 common Sense of the Words, without which
 there is no preventing Equivocation. But let
 us see what God's Word saith to the Matter;
 and first see *Numb. xxx. 2.* *If a Man vow a*
Vow unto the Lord, or swear an Oath to bind
his Soul; he shall not break his Word, he shall
do according to all that proceedeth out of his
Mouth. So from this Place 'tis plain to us,
 that an Oath is to be taken according to the
 common Sense the Words bear, and neither his
 own nor another Man's Meaning; to the same
 Purpose see *Deut. xxiii. 22, 23.* *Joshua ix. 20.*

*This will we do ; we will even let them live
lest Wrath be upon us. Ver. 21. And the
Princes said unto them, Let them live, as the
Princes had promised.* If this is duely consider-
ed, it doth quite overthrow the Argument
for if that Oath were to be taken in the Min-
and Meaning of the Imposer, different from
the Sense and Meaning of the Words, then
this Oath could not at all have been binding on
the Princes of the Congregation, for they meant
a People far off, and not such as lived among
them: Nothing more clear than this, and yet
are they bound by their Words, and not by
their Meaning ; to the same Purpose *Judg. xi.*
35. Rom. vi. 2. Eccl. v. 2.

The 4th Argument is taken from the 1592
and Revolution-Settlement, both are condemn-
ed as lax and *Erastian* Settlements, and even
abstractly considered, is a sufficient Ground for
Separation. As to the Revolution-Settlement
it was never made a Ground of Seccession by
us, abstract from other Defections ; and it is evi-
dent to us, that by many Seceders it was ne-
ver made a Ground of Seccession abstractly con-
sidered, but the Defections thereof with De-
fections that have taken Place since : All in
our Testimony call it a happy and glorious Re-
volution, first Testimony emitted 1734 histo-
rical Part thereof ; but we cannot see wherein
the Glory of that lies, which of itself separate
from all other Evils is a Ground of Separation,
and all the Approvers thereof worthy of Ex-
communication ; the Omissions of it indeed are
testified against, but not itself abstractly con-
sidered as a Ground of Separation ; we cannot
see

how it can be *Erastian* since Supremacy and
 elacy are abolished by large and full Acts
 Parliament, made at and after the Revolution
 Favours of the True Religion, and Patronage
 self was rescinded at the Revolution, as is
 evident from the 23^d Act of the 2^d Session of
 the first Parliament 1690, *July 19*. Yea all
 Acts that were ever made to the Hurt of the
 True Religion or declared null, and all Laws
 which were ever made in Favours of it are rati-
 fied. And we are not afraid to say, that the
 Security given our Religion, was at the Re-
 volution as good as the Profession made of it
 in the first and second Periods of Reformation,
 in regard that it was established as it was pro-
 fessed; if it was profest aright, it was establish-
 ed aright; accordingly the Act of Security says,
That the King and Queen's Majesties with
the three Estates of Parliament, reckon it
their Duty to secure the True Protestant Re-
ligion according to the Truth of God's Word,
as it hath of a long Time been professed with-
in this Land."

As for the Period 1592, we want to know
 wherein it was lax. The Solemn League and
 Covenant was not then sworn. But why is
 that Settlement branded with a Defect in this,
 which was a Thing not attainable, as *Scotland*
 and *England* were then under two indepen-
 dent Kings? Did not the Assembly 1638 ap-
 prove of and homologate all the Registers of
 that Period, ordering the same to be made
 Faith of in Judgment in all Time coming?
 So we in our 1st Testimony 1734, call that
 period from 1560 to 1597, for Doctrine come-

ly as *Jerusalem*, for Government beautiful as *Tirzah*, the Discipline orderly and pure; likewise Act Declaration and Testimony 1737 Page 12 and 13 it is commended: As also Act of the famous Assembly 1638, proving Episcopacy to be abjured by the old Scots Confession. But it hath been alledged to some of our Faces, that the Books of Policy or Discipline were attain'd to in the 2^d Period of Reformation, and not in the 1st; and so this is one Thing in which it was lax, which shews us the gross Ignorance, the new Light of such have is founded upon; for it is clear from the forecited Part of the Testimony, that the first Book of Church-Policy, was attain'd unto in the Year 1560, and the 2^d 1581. But let our separating Brethren produce if they can, that our Fore-fathers between 1638 and 1649, did condemn the former Period as lax and *Erastian*. And Matters are all wrong when that we are obliged to appeal to human Acts for Controversies of Faith: We have but small Skill in such Controversies that God's Word will not decide.

A 5th Argument made use of by them, is That all that is said are the Arguments of the Establishment, and so this is thought an answerable Argument; but to us it is strange Prejudice, that Schism, Devision, Biggotry, Zeal implicate Faith was by them falsly applied to us. Will it therefore follow that these Things are no more to be spoken against? Shall Profanation of the Sabbath, Gluttony, Excess of Wine, Confederacy with Devils, and perverting of Nations be no more spoken against

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because falsely applied to our Lord? May no Man henceforth be accounted the Troubler of *Israel*, because that the Prophet *Elijah* was falsely accused thereof? Or, may no Man be accused a pestilent Fellow, because *Paul* and others were branded therewith, or, because we judge that Peace and Unity were pled for by them? Must Peace and Unity be no more pled for, because they did plead for them at the Expence of Truth? Or, because that the Law hath been unjustly executed against an innocent Person, Shall the Law be no more executed against none however guilty?

The 6th Argument, or rather Calumny is, That we have apostatized from the whole of the Testimony of Jesus; which if true, we then behoved to be the worst Set of Men in Christendom, for *Rome* itself hath not done this, they still retain a Part. But we must be allowed to ask our Brethren and fellow Professors, whether or not they did espouse the necessary Testimony of the Associate Presbytery as divine, or yet the Composers to be infallible, and espoused a Testimony without Escape or Flaw, or a Testimony wherein there could be no Mistake, if they say so, we need say but little; for then they shall expose themselves before all impartial and knowing Men; as for us, we rather choose to say with our excellent Confession of Faith, that all Synods and Councils since the Apostles Times, whether general or particular, may err, and many have erred, Chap. 31. Sect. 4. But further, we do view our Testimony as consisting of two Parts: The one Part asserting and maintaining many excellent

lent Truths and Points of Doctrine, whereby the contrary Errors are condemned, for which we do look upon ourselves bound and obliged in Duty to contend in our Sphere and Station, it being the Faith once delivered to the Saints.

But 2dly, There is an historical Part containing an Account of the several Steps of Reformation and Deformation which we could never espouse: But as the fallible Accounts of Men which they never said themselves, but only as History did inform and as far as they are acquaint with the Parliament Acts, which we only think at best can be but the Faith delivered by the Saints: Well, if the Associate Synod shall deny, or yet allow the Denial of any of the former; then we shall think ourselves obliged to testify against them, but if of the letter, then it must either be resisted or complied with, as they either evince or not evince from known and approved Histories, and the Procedures of approved Assemblies and Acts of Parliament about civil Ratifications. Another Hinge on which they turn much, is, that Matters of Fact needs no Probation; but without Probation we cannot see how any Thing will be evidenced to be Matter of Fact. But suppose that no scriptural Proof should be sought to prove that two Votes passed in the Associate Synod. 1st, Whether or not the Matter about the Decision at *Edinburgh* 1746, should be a Term of Communion, now, or in Time to come, or if it should be delayed till next Synod, and be referred by way of Overture to Presbyteries and Kirk-Sessions, during which Time they should continue in Prayer and Fellowship together,

er, that thro' the Lord's Pity they might come
 see Eye to Eye in this Matter; now for
 ese we seek no Scripture-proof, nor yet Proof
 any Sort, because confessed by the Reverend
 Associate Synod. But still we want clear Proof
 om God's Word, and that of clear and uncon-
 overted Scripture, to prove that the Transmis-
 on of a Vote by way of Overture from the
 igher Judicatories of the Church to the low-
 er in a Matter of a Novation hath such inhe-
 rent evil in it, as to inflict the higher Censure
 of the Church upon them, and to render a
 Church of Christ a Synagogue of Satan, or ren-
 der a well constitute Judicatory, to be no Ju-
 dicatory, especially when that the Reference
 is not for Determination, but for Consultation,
 nor is any supposed Transgression which God's
 Word does not clearly determine, a sufficient
 Reason to account of Christ's Ministers and Peo-
 ple, as heathen Men and Publicans: Alas for it!
 Matters are come to a low Ebb with us, when
 that we can have no other Foundation to build
 our Faith upon, from our separate Brethren
 in such a weighty Matter, than to tell us, that
 this is not Matter of Fact, and that is not Matter
 of Fact, and so consequently declaring the Foun-
 dation of their Proceedings incapable of Scrip-
 ture Proof. In the 3^d Place we demand it proven
 from clear Texts of Scripture, that it is lawful to
 inflict the higher Censure of the Church upon
 any Minister of Jesus, while not so much as charg-
 ed with Error in Doctrine, nor Immorality in Prac-
 tice; for in all their pretended Libel, the Asso-
 ciate Synod is not so much as charged with either
 of them: But suppose them to be libelled and
 charged,

charged, yet in no Law could it be in Force until once proven; neither could it be a Matter of Fact that they were guilty but by Probation. It perhaps will be objected, not for Error in Doctrine, nor Immorality in Practice but for Contumacy. **ANSW.** We do not see how a Court can be justly chargeable with Contumacy, for refusing to answer the Citations of a Schismatick Party, who hath separate themselves from the Court, seeing that it cannot be proven that they are guilty of Errors in Doctrine, nor Immorality in Practice: So likewise it remains to be proven, that the Reverent Associate Synod are disorderly Walkers. But such a wise Jury hath our Brethren been, that they have executed the Pannel, trusting the Evidence will be found to prove the Guilt after Execution. But to the Argument, whether or not a Matter of Fact needs any Probation; for we think that this is not the Rule directed to by Christ, *Luke x. 26. What is written in the Law? How readeſt thou?* *John v. 29. Search the Scripture, &c.* *2 Pet. 1. 19. We have also a more ſure Word of Prophecy, to which ye do well that ye take heed,* *Isa. viii. 20. To the Law, and to the Testimony, &c.* But we cannot ſtay for want of Time, to follow out all the Windings and Turnings that are taken, for no Wind is left unſailed to vindicate that unprecedented Procedure: But to the bottom of our Judgment, the Controverſy doth ſtand or turn upon two Hinges, viz. The old Conſtitution or the true Associate Synod, and doth hold, that our Testimony is a Testimony againſt the Corruptions of Judicatories and Deſections

ctions taken Place in this National Church;
and for the Doctrine, Worship, Discipline
and Government of the Church of Scotland.
The new Constitution called by the Name of
protesting Synod, doth hold, that it is not
only a Testimony against the Corruptions of
adicatories and Defections of this National
Church, but a Testimony against the Consti-
tution and fundamental Laws and Profession
of the National Church.

The second Hinge is, That the Synod is
not homologating all the three Periods of Re-
formation, testifying against Omissions and De-
fections that may be in either of them. The
protesting Brethren doth condemn both 1st and
2^d as lax and *Erastian* Periods; and for ho-
mologating these two, to the overthrowing of
the 3^d, not only the Omissions of them,
but the Settlement itself; so that whatever be
the Side Questions or proper ones, these we
take to be the Fountain Head of the Contro-
versy, the Burgeess Oath as the instrumental
or occasional Cause of their Separation. But
the Judgment of God, to have a sinless and
yet a permissive Hand therein, *Hos. v. 11.*
Ephraim is broken in Judgment; because he
walked willingly after the Commandment. Ver.
2. Therefore will I be unto Ephraim as a
Moth; and to the House of Judah as Rot-
tiness. We wish that it may not be Priests
bearing Rule by their Means, and People lov-
ing to have it so, *Jer. v. 31.* But we proceed
to the next Thing which the Searcher of Hearts
knows is not pleasing to us, namely, to ren-
der Reasons for not saying a Confederacy with
these,

those, who otherwise considered, abstract from the present Controversy, we have an endeared Affection, and for whom we desire to say with *David* in another Case, we are distressed for them our Brethren, very lovely and pleasant have they been to us ; but yet seeing they have raised a Hue and Cry against us, and have endeavoured to make us odious to the World and to drive us out from among Men, and to cast us out of the Synagogue, and to persecute all with the Tongue, that cannot say *Amen* to their unprecedented Procedures. So that that the Truth may still appear to be the Truth God's Name may have the Glory, and the Falsehood appear to the unprejudiced World *Acts xxiv. 13.* Neither can they prove the Things whereof they now accuse us. *Matt. v. 11.* Blessed are ye when Men do separate you from their Company, and persecute you and shall say all Manner of evil against you falsely for my Name Sake. *John xvi. 2.* He that killeth you, shall think that he doth God good Service. And now in order that we may give a Reason of the Hope that is in us, we shall endeavour to be short in the Reasons and to do it explicitly.

REASON 1st, Because this is not the Synod to which we acceded ; for the Synod to which we made Accession, was a Synod bearing Witness and Testimony against the Corruptions and Judicatories, and the Defections of this Church but this pretended Synod bearing a Testimony (when that they have framed it so) against the Constitution, fundamental Laws and Profession ; and if that we should lift up a Testimony against

against the National Profession separately from their Practice, we cannot help thinking that we should be guilty of lifting up a Testimony against the Scriptures of the Old and New Testament. The *Westminster* Confession of Faith, the Form of Presbyterian Government, *to wit*, the Government of the Church by Sessions, Presbyteries, Provincial and National Assemblies, the Members thereof Ministers and Elders. And seeing that it is undeniable that all of them is both professed and likewise authorized by Law, for take away the National Profession, we are affraid that the Profession of Preceders would be but small, for we have one Form of Government, one Confession of Faith and Catechisms Larger and Shorter. OBJECT. There is no Difference between the Constitution of a Church and a Church constitute in her Judicatories. ANSW. Was there no Difference between the Constitution of the Jewish Church delivered by God himself in his Law, and the corrupt Judicatories that oftentimes was established by the then Powers? Is there no Difference between the Law and the Administration of the Law, surely the former may be pure, and the latter very corrupt.

REASON 2^d, Because this is not that Power given by Christ, but an assumed Power; for the Power given, is to teach to observe all Things commanded by Christ, *Matth. xxviii. 20.* but this is a Power threatening to, yea, and actually excommunicating all that will not give Obedience, nor receive for Terms of Communion, what they cannot make good was ever commanded by Christ. 2^{dly}, That given Power is

to edify, *2 Cor. x. 8.* but this taken Power is to destroy, to destroy the Power of Noneliquidity, and the Priority of Presbytery. The given Power is with Meekness to instruct those that oppose themselves, *2 Tim. ii. 24, 25.* but this taken Power will not so much as converse with these whom they look upon as Opposers, but only proceed with Rigour, and the first Medicine is to cut off. Next, the given Power will not strive about Words to the subverting of the Hearers, but will avoid foolish Questions and endless Genealogies, &c. but the taken Power is only for striving about Words and perverse Disputings, to the Confusion of the Flock, and the renting and scattering the Body of Christ. We are sure that the Almighty God doth humble himself to reason with Men, *Isa. i. 18.* Then seeing it is so with him to whom it is a humbling to behold the Things that are in Heaven, we think then that Men may well come down from their Honours, their Humours, their Prejudices and Pride to converse with their Brethren, for while this is done we cannot justly say that they have used an ordinary and lawful Means for their Recovery.

REASON 3^d. Because that contrary to the Law and the Testimony, they do blend Profession and Practice together; We indeed grant that Practice and Profession ought to correspond one with another, otherways Hypocrisy takes Place in the Case. But that there can be no Difference, woful Experience doth witness the contrary; let God's Word decide the Matter, *Rom. i. 22. Professing themselves*

to be wise, they became Fools : So likewise compare, Numb. xxii. 18. And Balaam answered and said unto the Servants of Balak, If Balak would give me his House full of Silver and Gold, I cannot go beyond the Word of the Lord my God, to do less or more. 2 Pet. ii. 14, 15. Jer. vii. 4. Psal. lxxviii. 36, 37. The Apostle tells us that they did profess to know God, but in Works they did deny him ; but to cite Texts to this Purpose, would be to repeat a great Part of Scripture. OBJECT. When that Men do endeavour to defend their Corruptions, then it becomes their Profession. ANSW. While that they are not convinced that they are Corruptions, then they cannot be expected but to defend them. But tell us, was Lies *Abraham's* and *Isaac's* Profession because they endeavoured to excuse themselves? 2dly, Was Murder a Spoil by way of Robbery *Simon* and *Levi's* Profession because they did defend it? 3dly, Was rendering evil for evil *Samson's* Profession; or the marrying of uncircumcised Wives the *Hebrews* Profession because that he did plead for it? Next, we ask, whether the acknowledging and waiting for the *Messias* to come, or the persecuting of him when come, which of them was their Profession, to wit, the *Jews*. Many Texts might be cited to overthrow such Objections, but these a few of many, see and compare 1 Kings xxii. 4. with 2 Kings iii. 7. 2 Chron. xx. 27. And see whether helping the Ungodly and loving the Haters of the Lord was *Jehoshaphet's* Profession.

REASON 4th, Because that they do hold themselves

themselves to be absolute Judges of all Controversies of Faith and Cases of Conscience, so that no Man may have any Judgment in any Matter of Doctrine, and thereby paves a Way for the Popish Doctrine of implicate Faith; and in order to obtain this Arbitrary Power, they do refuse Elders to be Judges of Doctrine, contrary to the Order of Presbytery: We never heard it disputed against, but by the Prelatick Party who denies the very Being of such an Officer in the Church. The famous Assembly 1638 did nullify the pretended Assembly of *Perth* and others for want of Elders. 2dly, The *London Divines* in their Preface to the Divine Right of Presbytery, doth give it as the very Reason why the Presbyterian Government cannot be Arbitrary nor Prelatick, because in all Assemblies they are composed of an equal Number of ruling Elders of equal Vote; so Mr. *George Gillespie's Aaron's Rod Blossoming* may be seen, and also the Word of God, *Deut.* xvii. 9. 2 *Chron.* xix, 8. Now, how our Brethren will confine the Controversies of the Lord merely to Matters of Government, we cannot understand, for what is to be handled in constitute Judicatories, but Matters of Faith and Conscience, and sure all Matters of Faith and Conscience ought to be taught Doctrinally, see *Acts* xv. 23. There is indeed an Especiality put between him that labours in Word and Doctrine, but not he that judgeth in Doctrine, or of Doctrine; God hath promised the Spirit of Judgment to such as sit in Judgment, but how they will confine it to Ministers we do not see.

REASON 5th, Because this is a Constitution founded upon Blood, upon the Blood of their Brethren's Offices and Characters; Have they not torn their good Names and endeavoured to make them odious to the World? So it is unlawfully called and founded upon the Rupture of a Court of Christ: Therefore there is a Wo pronounced against such who build up Zion with Blood, *Micah iii. 10.*

REASON 6th, Because they make a total Separation from that which by themselves is acknowledged to be a Part of Christ's mystical Body: Well then since that they become a distinct Church, either Christ must have two mystical Bodies, or else they no Part of that Body, for it is more than plain that the Associate Synod never made a total Separation from the National Church, for which we appeal to the Answer to the Assemblies Libel and Mr. *Ralph Erskine's* Explanation of the Testimony of Mr. *Thomas Mair's*, and adhered to by Mr. *Mair*, for Christ allows no Separation, viz. total, from any Part of his mystical Body, but from *Babylon*; see *Durham* on *Rev. ii. 24.* Chap. xviii. 4.

REASON 7th, Because that they do condemn the 1st and 3d Periods of Reformation as lax and *Erafrican*, and not only the Omissions of the Revolution, but the Settlement itself: This is very strange that the Evils of a Thing cannot be testified against, and yet the Thing itself not be abolished. Experience may testify the contrary in the Case of disorderly Marriages, whom both Civil and Ecclesiastical Law doth punish, but yet the Marriage doth stand,

stand, and their Children acknowledged to be lawful in the Eye of the Law: We are not for homologating the Evils of the Revolution Settlement, yet cannot make it a Ground of Separation, abstractly considered; for since the Prelacy and Supremacy is done away, cannot be *Erastian*, seeing that the Presbyterian Government and Discipline, *to wit*, the Government by Sessions, Presbyteries, Provincial and National Assemblies is authorized by Law, as the only Government of Christ's House within this Kingdom and to remain unalterable to all Generations. If it be asked what Sort of Presbytery it is that is established by Law. ANSW. The same that is contain'd in the *Westminster* Confession of Faith, all which are more than is here quoted; see not only the Revolution Acts of Parliament, Act ratifying the Confession of Faith, but also the Union Acts of his Majesty Queen *Ann*, Act securing the Presbyterian Church Government. But it is objected that Tyrannical Acts of *Charles 2d* and *James* the 7th is not rescinded, but only in general, and so not done at all. It's strange to us that nothing can be done nor undone in general but what is particularly expressed; therefore we pray that our Brethren would come with us to the Barr of God's Word with it *Exod. xx.* from 3, to 18. and is not the second Command given in general Terms, the Likeness of any Thing, and likewise the 3^d no Blasphemy particularised, but all forbidden in general; so in the 5th Command Honour is commanded inclusively; in the 7th Commandment, if our Brethren's Method do hold, no Unclean

nef is forbidden but Adultery; to the same
 Purpose we may covet our Neighbour's Cows,
 Horse and Sheep; and yet not be guilty of the
 Breach of the 10th Command, for none of them
 are forbidden in it: To repeat Texts to over-
 throw these and the like Objections, would
 be to repeat almost the whole Promises and
 Threatnings in the Bible, for the Scripture
 is clear in this, and seeing it is so contrary to it,
 we can neither receive it nor bid it God speed.
 Again, we would ask our Brethren and Fathers,
 such of them as were ordained in the Establish-
 ment, how they will do with their Ordination
 Vows, for then they were both licenced and
 ordain'd in, and according to the Revolution-
 Settlement, and when cast out of their Kirks,
 declared that they were standing upon the same
 Footing on which they were ordained: But
 it seems somewhat likely that they are only
 angry because that it was not *Erastian*, for it
 belongs not to Magistracy as Magistracy to
 nullify or rescind any Thing, not only be-
 cause it is contrary to the Word of God, but
 because contrary to the Peace and Welfare of the
 Common-wealth; neither doth it belong to
 them to approve of, or ratify any Thing be-
 cause agreeable to God's Word, but as agree-
 able to the same as hurtful to the Peace and
 Common-wealth, *Ezra* vii. 13, to 27. to es-
 tablish according to the Law of the God of
 Heaven, and *Artaxerxes* to add his civil Sanc-
 tion; the Magistrate affording the Church ex-
 ternal Helps in Matters of Religion, unless
 in a broken and corrupt State of the Church

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which certainly was the Case of the Revolution.

REASON 8th, Because they do seem or at best at the Time to be guilty of a Breach of the 9th Command, in bearing false Witness against their Brethren, and so are talking and acting to the Grief of those whom God hath smitten, *Psal. lxxix. 26.* and by their confining God's witnessing People, only to such as do see as they do, are guilty of sadning the Hearts of them whom God hath not made sad, and so of strengthening the Hands of the Wicked, who because they are of that Party, is ready to conclude that all is well with them, and to despise all others.

REASON 9th, Because they endeavour to lord themselves over our Consciences, in so far as that they do bind unscriptural Terms of Communion upon Men, so that we must either receive their Sentiments about a religious Clause in a civil Oath as the Rule of our Faith and Practice, tho' incapable of Scripture Proof.

REASON 10th, Because they do make their Determinations, a Rule of Faith and Practice, and People are obliged to give Obedience to any Determination, merely because it is past and acted in a supreme Court; for seeing that our Brethren do refuse their Acts to be tried and compar'd with the Scriptures, before that they be made the Rule of Faith and Practice by inferiour Courts, hold such to be no Judges of Doctrines of Faith and Cases of Conscience: If this be granted to them, then it will easily follow, that the common Sort of Believers or the People of God

can be no Judges to try their Acts with the Word of God, and so must receive the Acts of Synods and Councils as Rules of Faith and Practice, only because a supreme Court hath decreed it; but sure we are that this is contrary to Presbyterian Doctrine and our Standards, Confession of Faith, Chap. xiii. cited before, &c. and therefore their Determinations are not to be made a Rule of Faith and Practice, yea it would make Presbyterian Principles the very same with *Papists* in that of Obedience to Synods and Councils, and we must believe as the Church belieyes; but we do testify against this and all such arbitrary Procedures: So in the contrary we hold that the Sentence of no Synods nor Councils shall be a Rule of Faith or Practice to us, until first we have try'd it by God's Word, and then receive it, not because they have decreed it, but because the Word of God doth enjoin it, neither shall the Sentence of any Synod, be accounted of by us any better than Knots of Straws, unless it be found agreeable to the sacred Rule of Righteousness, the Word of God; for this we see hath a direct Tendency to make way for the Popish Doctrine of implicate Faith since none must be Judges of Controversies of Faith but Ministers, and their Acts to be wreathed upon the Necks of People as Rules of Faith before it be brought by them to the Ballance of the Sanctuary. The next Step then will be: How can they try it seeing that they are not proper Judges? Let not Men put out their own Eyes suppose that this should cast a Mist before them.

REASON 11th, Because that they have cast out of the Church, and delivered unto Satan the faithful Servants of Jesus, and declared a well constitute Court of Christ to be no Court, only because they refused to bind anti-Scriptural Terms of Communion upon Ministers and People, and for refusing to make the Decrees of Synods and Councils, the Rule of Faith and Practice to inferiour Courts, until first try'd by them with God's Word. So then we testify against their Constitution as unlawful, because founded upon the Blood of a lawful constitute Court of Christ; they *have killed, and taken Possession*, 1 Kings xxi. 19. Therefore we do testify against their Proceedings, because they have cursed those, whom we hope it is evident that God hath not cursed; they have cast out Saints, saying, *Let God be glorified*. But whither will they flee to seek a Precedent of this their Procedures? What Part of the Law and Testimony, what Reformation or what Period, except to the Council of *Trent*? If that they do pretend to flee to the Reformation between 1638 to 1649. Well we are content to come with them to the same; and first, Do we refuse to abuse the Revolution-Settlement, because that they received into Ministerial Communion such as had been Incumbents in the Prelatick Church? So did the Assembly 1638, they received such as subscribed the Scots Confession, and ceased from practising the Prelatick Order and Government; And did not the Assembly 1638, 1639, 1641, decree that no Novation in Doctrine, Discipline and Government, should be
allow'd

allow'd to pass for an Act in the Assembly, until first proposed by way of Overture to Presbyteries and Kirk-Sessions? Was the Revolution Assembly indicted by the King? So the Assembly 1638 in their Letter to his Majesty King *Charles 1st*, did own that they were met by his Majesty's special Indiction: But we do not intend to justify the Omissions of the Revolution, neither to throw Dirt on the two Periods of Reformation; but if every Thing were racked in that Time as it is done with the Revolution, it might be pled that in the Covenants it was sworn to adopt Patronage with this Explication, namely, his Majesty choosing one of the List of six, Assembly 1642, Act 7th, Sess. 3d, intituled, an Act anent Lists to his Majesty and other Patrons to the same Assembly 1643, Act intituled, the Assembly's humble Desire to his Majesty anent Lists for Presentations, where their Desire is that his Majesty would accept of a List of three, &c. but we only observe that our Brethren while that they pretend to that Period, they do wound it under the fifth Rib, for they have fled from that Period in general to Assembly 1647, from that to the Assembly 1649. and consequently, declare all foregoing Assemblies of that Period to be *Erastian*; for we only do see the Assembly 1647 explaining that Chapter of the Confession, viz. That the King's calling Assemblies was not to hinder the Church to do it herself, when need required, which we can refer to any unprejudiced Person, if that the 1592 Act of Parliament doth not bear the same; But where will they find a Precedent for their Cruelty? Can they

they prove it from the two Periods of Reformation, or yet from any on Earth? We might ask if it was any other Form of Government that was Established betwixt 1638 and 1649 then what we have in the Confession of Faith; we think it was the same, yea the same Presbyterian Government, Discipline and Worship was settled by her Majesty Queen *Ann*, Act securing the True Religion, and settling Presbyterian Government: It is reply'd that it is done in Love, it may be so, for it is the Almighty's Prerogative to know the Intentions of the Heart: But will a good Design make a bad Action good? If so, it casts a Reflection on God himself in the Case of *Uzzah*, for no doubt but he designed good to the Ark. We can look on all their Pretentions to Innocence in this Matter, to be no better than *Pilate's* washing of his Hands before the Multitude, and crying, that he was clean.

REASON 12th, Because that they have made an unprecedented Separation from the Associate Synod, who voted to hold Communion with no Body, was obliging them to see as they saw, nor were they denied the Liberty of protesting, nor were they required to approve of any Thing that formerly they did disapprove, neither to disapprove of what they had approved, and so their Separation is Schism; *Jude 19. These are they who separate themselves, sensual, &c. striving about Words, to the subverting of the Hearers, 2 Tim. ii. 14. following the Commandments of Men, Tit. i. 14.*

REASON 13th, Because they do strike at the

for the very Being of Presbytery; the Priority of Voices being essential to Presbytery; and seeing that in the 1st Vote it carried from 22 to 29 in the which they all unanimously did vote, and if any Iniquity, it must have been in the first Vote, for the second was only an Execution of the first, and if so be that it does affect the whole of the Testimony, as they say, How then could they refer it to a Vote? Many other Things might be added for Reasons; such as its being founded on Falsehood, their refusing to constitute on their former Footing and Adjournments of Presbytery. But these Things being to far better Purpose done by the Rev. Mess. *James Johnston* and *William Hutton*, we shall not insist further on these Points but refer the Reader to the fore-mentioned, and to the Rev. Mr. *Ralph Erskine's* Observations upon the Proceedings of the pretended Synod.

NEXT, We proceed to give a brief Account of the chief Parts of our Profession, because that our Brethren would make the World believe that we have given up with all. And *first* we profess one God, of whom and through whom are all Things; a Trinity of Persons in the God-head, the same in Substance equal in Power and Glory; and that the second Person of the adorable Trinity in the Fulness of Time, became Man, took our Nature into a personal Union with his Divine Nature, suffered, rose again, ascended up into Heaven, and from thence will come to Judgment; and that we look only for Remission of Sins thro' his Merits, for Acceptance thro' his Mediation, for all

all we need in Time and for Eternity, upon the Footing of his Righteousness to renounce all we have, are, or can do in Point of Justification, and be beholden to him for all; we profess the Scriptures of the Old and New Testament jointly taken for the Word of God, and the alone sufficient Rule of Faith and Manners, the Standards of Doctrine, Worship, Discipline and Government, contain'd in our Confession of Faith, Catechisms Larger and Shorter; we adhere to the Covenants National and Solemn League, as far as our Sphere and Circumstances of Time doth require; the Presbyterian Form of Church Government, by Sessions, Presbyteries, Provincial and National Assemblies, the Members thereof, Ministers Elders of equal Voice; we profess Adherence to the Testimony emitted by the Associate Presbytery, and espous'd by the Synod in the End, Scope, and Design thereof, namely, as it is a Testimony against the Corruptions of Judicatories and Defections taken Place in this National Church, whither they be Defections in Doctrine, Worship, Discipline or Government; we profess Christ as Mediator, as King and Head of his Church, and abhors all Intrusions made thereupon; Magistracy to be the Ordinance of God for our Good, and that he doth hold the Tenor and Derivation of his Office from God Essentially considered, and Ministers theirs from Christ as Mediator, and only accountable to the Magistrate as Subjects and Members of the Common-wealth; and that our Lord Jesus as King and Head of his Church hath appointed Government therein,

distinct

distinct from the civil Magistrate in the Hands of Church Officers, which they ought punctually to observe and follow; we profess Detestation against Popery, Prelacy, Arminianism, Socinianism, Latitudinarianism, and all others contrary to sound Doctrine; we profess Abhorrence at Schism in, or Separation from a Church sound in Doctrine, Worship, Discipline and Government, managed according to God's Word, and against receiving Acts of Synods and Councils for Rules of Faith and Practice, until once try'd by God's Word, and against binding Antiscriptural Terms of Communion upon us. In a Word, we profess Obedience to every Duty plainly commanded by Christ the Head, and Detestation at all forbidden or uncommanded Duty, and in so far as we fall short, desires to be humble before the Lord for it, and because we cannot know our Errors, we desire to beg that he will keep us back from all presumptuous Sins, and thro' Grace never to do any Thing subversive of or prejudicial to the fore-mentioned Presbyterian Government, &c.

We shall only add a Word of Lamentation. O How lamentable is it to see God's Children divided against themselves, and one Child to cast out another, while that they have not transgressed any of their Fathers Commands, to see God's Ambassadors separate from, while that they have not walked contrary to the Traditions of Christ and his Apostles! Is it not lamentable to see the faithful Servants and Ministers of Jesus enrolled with Thieves and Wolves, and fled from as such, as are Devour-

ers of the Flock of Christ to see God's Lillies
Thorns in one another's Sides, to see God
dividing us in Anger, and covering the Daugh-
ters of *Zion* with a Cloud, and the precious
Sons of *Zion* comparable to fine Gold, esteem-
ed as Vessels wherein is no Pleasure, to see
that the Lord in his Righteous Judgment
kindling a Fire in *Zion's* Walls, and the Wind
of the Wrath of Men, making the *Hermans*
Dew to flee away ; may the Lord pity for this
Thing : Oh ! How are the Hands of Adver-
saries strengthened, and they crying, Ah ! the
Day is come that we looked for, Ah ! we would
have had it so, Ah ! We said it would be so : O !
How lamentable that such as do profess to high
Things, should give Occasion to Enemies to
reproach our Testimony, as a Testimony that
cannot admit of Prayer and Conference, a
Testimony that doth abjure the True Religion
and adopts Popish Principles ; Alas for it ! That
a necessary Testimony should be so idolized
as it must be made the Touch-Stone of all
Controversies of Faith and Practice, the Word
of God made subordinate to the Testimony
of the Day, in so far as that they bring Mat-
ters to the one and refuse the other ; for when
that we do ask a divine Precept for such things,
they cry out that we have dropt the whole of
the Testimony, Alas ! Did ever rational Men
espouse such a Testimony, as would not allow
the Scripture of Truth to be supreme and uni-
versal ? Judge the Testimony of the Day to
the Bar of the Word, and not the Word to the
Bar of the Testimony, may the Lord see our
Ways and heal them, O that he would draw

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us to Unity with the Cords of Love and Truth,
 and that he would heal our Breach that is wide
 as the Sea, and turn all Ranks of Men unto
 himself, so that as there is but one Shepherd
 there may be one Sheepfold; may he make
 his *Urim* and *Thummim* dwell with the
 Sons of *Levi*, and our Watchmen to see Eye
 to Eye, and make our Judges Peace, and
 our Exactors Righteousness; may the Lord
 give his Judgments to the King, and his Right-
 eousness to the King's Son, and make Peace
 and Truth the Stability of our Time: May the
 Lord gather into one the Outcasts of *Israel* un-
 der Christ the Head, direct the true Associate
 Synod to suitable Means and Methods for the
 same, and give his People to take with Re-
 proaches, and esteem them as great Riches
 for Christ's Sake; and grant us that Grace of
 Patience, while that our Characters is rent and
 torn in Pieces, and while trysted with cruel
 mocking, and not from Enemies only, but
 from Brethren, and thro' his Grace enabling
 us from the Heart to foregive them and to pray
 for them, who thrusting with Side and Shoul-
 der, yea looking on all with a frowning Coun-
 tenance that cannot see Eye to Eye with them,
 not sparing to tear every ones Character that
 in their Sentiments differ from them, and to
 doubt of their Interest in Christ, yea, in Effect
 to look on them as if they were of another
 Make, Frame: But as we do believe a Resur-
 rection of Bodies, so also of Names and Cha-
 racters, and we desire to view all this as the
 fulfilling of Christ's Word, *John* xvi. 2. and
 as these perillous Times of the last Days, 2 *Tim.*

iii. 1, 2, 3, 4, 5. And as a prostituting of the Discipline of the Church, and shedding the Blood of the Offices of their Fathers and Brethren, we pray God that they may see the evil of it. As for us, we say, Peace be unto them, Peace be to their Houses, Peace be unto all that they have, yet in the Matter of the Controversy, we say with *Jacob*, Gen. xlix. 6. in the Matter of *Simeon* and *Levi*: *O my Soul, come not thou into their Secret: Unto their Assembly, mine Honour, be not thou united* unto their Separation, unto their Constitution, unto their Proceedings and Censures, their Pride and Prejudice may we say, unto their healing Medecines, which are these, either go straight or be cut off, for if a Conversation by Prayer and Conference with their Brethren, even extrajudicially thro' God's Blessing should have proved a healing Medicine, yet could it not be obtain'd, but rather a mocking Answer by way of Jest by them, having pushed the diseased with Side and Shoulder; with Force and Cruelty have they ruled, *Ezek.* xxxiv. 4. having rendered no divine Precept of perpetual and universal Obligation for their Procedures nor unprecedented Separation; mean while we intend not a pleading for, nor yet a persisting in swearing of that religious Clause in some Burgees-Oaths, but we say that it never was any Part of the Church of *Scotland's* Testimony, neither of the Associate Presbyteries Testimony; the True Religion and present Profession is indeed squized by them, but few Words of renouncing of Popery: But we plead against their Separation, their material

Ecommunication of all since the Revolution, their condemning of the Profession of the National Church, and deposing of their Brethren, and refusing their Sentences to be try'd before that they be received as Terms of Ministerial and Christian Communion, and for casting out of their Communion such as have offered to submit to any Thing, for which they could give a moral Precept from the Word of God. But may the Lord according as he hath stiled himself, **The Gatherer together the Outcasts of Israel** into one, hasten the happy Time, that as there is but one Shepherd, so there may be but one Sheepfold, and the gathering of the People may be unto the great *Shiloh*: We desire the Prayers of all Societies of this Kind and all Feareers of God's Name both great and small.

F I N I S.

QUESTIONS by a Member of the Associate
Community of *Medlum*.

THIS is a Day of Trouble and Rebuke and Blasphemy; a Day of Reeling and Confusion; a Day of Strife and Envy; a Day of scattering and tenting of Christ's Flock, but may he who doth gather the dispersed of *Israel* into one, put in these Circumstances.

We know not what it is that doth make our Brethren harp so much on the Omissions of the Revolution as if we were for approving or homologating it in the gross, or yet were approving of its Omissions; while yet we only have seen no Ground to make the Omissions a Ground of Separation.

But since they are for razing the very Foundation of it, then we must be allowed to ask the following Questions for Information, and but a few of many shall be asked.

(1.) If the Revolution hath always even in her Constitution and Profession been *Erastian* holding the King and not Christ for her Head and Husband, Then whether or not can her Children that have been born in her, who have lived and died in Communion with her, and who never acknowledged the King for her Head and Husband, and whom that Husband never acknowledged for his Spouse, be accounted the lawful Children of that blessed Husband Christ, or rather to be accounted all Bastards and not the true Children of *Zion*?

Quest. (2.) What Part Page or Paragraph of our Testimony is it, that does state a Quarrel with the National Profession of Religion?

Quest. (3.) Can any Thing be justly charged upon a Church as a Part of her Profession which is not to be found either explicitly or implicitly in her authorized Standards, for any, Article of her Faith?

Quest. (4.) If Patronages and Porteus Act and the like be the Profession of the National Church, Then what are her Corruptions?

Quest. (5.) Will God's Word warrant a striking at or destroying of the Foundation and an absolute total Separation

tion from any Church that can be acknowledged for any Part of Christ's visible mystical Body?

Quest. (6.) If according to the new Constitution Scheme, a Testimony against the fundamental Laws, Constitution and Profession of a Church does not amount to a total Separation, What then remains to effect it?

Quest. (7.) Will the Law and Testimony of God warrant the Excommunication of Ministers or Christians against whom it is not made out that they are walking contrary to the Tradition of Christ or his Prophets or Apostles nor yet denying any divine Truth, or preaching and practising contrary to any Article of Faith in our Standards founded on the Word of God?

Quest. (8.) Whither or not ought or can any be justly condemned as contumacious for refusing to answer the Citation of these whom he cannot in Conscience acknowledge and to whom he was never Subject, yea whose Constitution and Proceedings he knows to be null and void, and consequently never owned to be a Church or any lawful Court thereof, but on the contrary is in Subjection to and in Communion with these whom he can acknowledge to be the Church of Christ.

Quest. (9.) If such an one may be justly condemned, then Whether or not could it be the Duty of the National Church to have cited and condemned all the several *Sectarians* in the three Kingdoms, or at least in this Realm of *Scotland*, after the Example of *Rome Antichristians*, for all or the most Part were once in Communion with her?

Quest. (10.) How can one be charged in Justice with dropping a Testimony for the Doctrine, Worship, Discipline and Government of a Church, while in the mean Time no particular Article is laid to his Charge either respecting Doctrine, Worship, Discipline or Government of the Church that he does reject?

Quest. (11.) If an Oath be to be taken in the plain and obvious Meaning of the Words, then is not he that swears to maintain the True Religion bound to resist every Religion that is false, and cannot abide the Touch-stone of the Scripture?

Quest. (12.) Whether does the Swearer of that Oath swear to the Matter of the Profession and the Thing professed

...the manner wherein Men profess it: or can
be justified from the sure Word of Prophecy, for one
build his Faith upon a human Testimony and Profession
or to swear with uplifted Hands to the high God upon
Report of another? I wish all Questions were brought
that which Christ stated, *What is written in the Law?*
readest thou? Not what was written else where, and
might end much Debate.

N. B. The twelve Questions foregoing con-
cerning the Revolution-Settlement, is pro-
posed to the New Constitution Adherents to
give Answer to.

